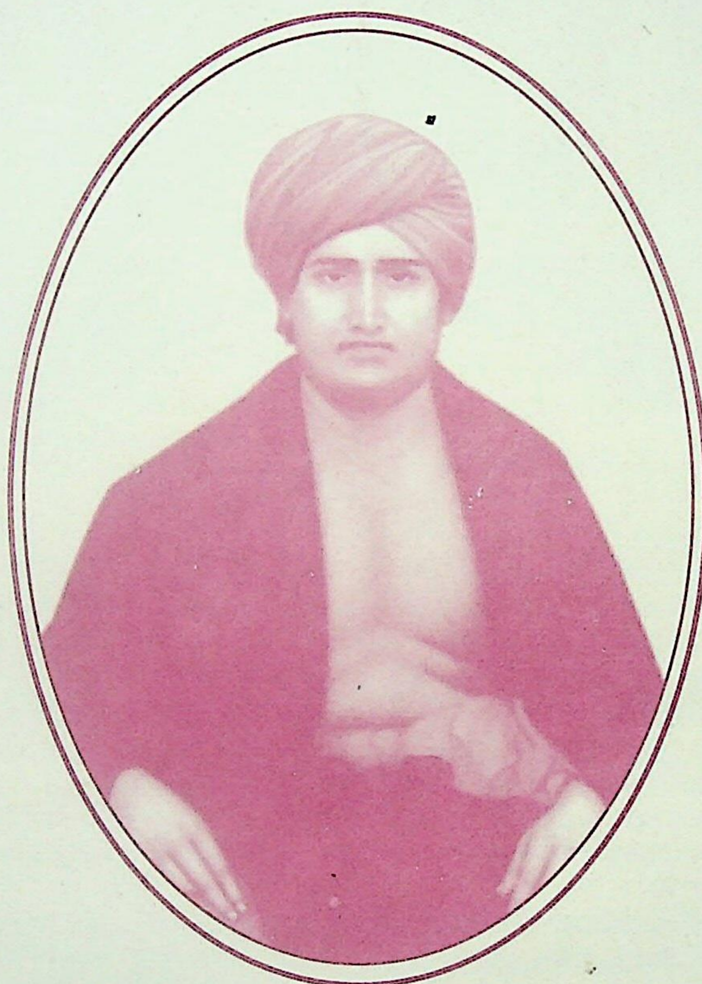
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ARYAN HERITAGE



Swami Dayanand Saraswati

THIS ISSUE'S HIGHLIGHTS

Complete English Translation of the

FOUR VEDAS



Translated by

Swami Satya Prakash Saraswati
Shri Satyakam Vidyalankar
Shri Udaya Vir Viraj

"The enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an authentic and standard translation of the Vedas has been felt for quite sometime.

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October 2020

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—Editor

• ओ३म् •

Vedic Prayer
वैदिक प्रार्थना

उदीची दिक्सोमोऽधिपतिः स्वजोरक्षिता शनिरिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ।४ ।

–अथर्व कां. ३ अ ६ व. २७ मं. ४

God, the abode of tranquillity, is our refuge. He is our support. Cosmic energy is His instrument of protection. Our homage to His protective powers and to the beneficent (protective) objects created by Him. To God's justice do we surrender the man who bears malice against us or against whom we bear ill-will. (He will adjudicate between us.)

सोम अर्थात् शान्ति का धाम, सब जगत् का उत्पन्न करने वाला ईश्वर उत्तर की दिशा का भी स्वामी है। जो स्वयंभू और भली भाँति रक्षा करने वाला है। जिसके बाण विद्युत हैं। इन सब गुणों के अधिपति ईश्वर के रक्षक गुणों को और उसके बनाए हुए रक्षक पदार्थों को हम लोग बारम्बार नमस्कार करते हैं। जो प्राणी हमसे द्वेष करता है और हम जिससे द्वेष करते हैं उसे हम प्रभु के न्यायाधीन करते हैं।

Spiritual Outlook of Life

Dr. Satyavrat Siddhantalankar

Continued from last issue ...

7. Relative is Part of the Absolute

(a) *An Experiment:* That the material is linked with the spiritual and the relative with the absolute has been borne out by an experiment conducted a few years ago. In this experiment three persons sat together and one of them, let us call him 'A', showed the second person 'B' who was an artist the various parts of the face of the third person 'C' through a hole in a big paper.

After 'B'—the artist—had seen all the various parts of the face of 'C', such as, his eyes, nose, lips, etc., 'A' asked 'B' to imagine the face of 'C' on the basis of what he had seen and draw his portrait. 'B' could not draw the portrait of 'C.' Again 'C' whose every limb and part was separately shown to 'B' was personally brought face to face before 'B' but he could not recognise 'C'.

This experiment shows that our face is not only a sum total of various parts but something more. Only the parts do not make the whole. The whole, though, the addition of various parts, has its own existence, has its own individuality. It is different from parts and exists independent of them as a whole. So, the sum total of the parts do not make the whole. The whole is independent of the parts.

In other words, to know the part, to know the relative independently, is not enough to know the whole. The whole remains unknown to us even after we have acquainted ourselves with the parts separately and independently. It is so because the whole or the absolute maintains its own independent existence. If it were not so, the artist having seen different parts of the face would have encountered no difficulty in drawing the portrait in the experiment mentioned above as he could draw the portrait by adding up the parts together which he had seen separately, one by one.

(b) *Descartes Theory of the Absolute:* Not only that the absolute exists besides the relative, one thinker has gone to the extent of asserting that all of us already have the knowledge of the absolute, may be unconsciously.

Western philosopher Descartes believed that our knowledge of the relative presupposes the knowledge of the absolute. He says that some have little knowledge, some have more and others have still more. The use of such expressions could possibly be made in relation to the knowledge which is absolute. If the knowledge of all of us is relative, the question arises: from where did this relativity start? The relativity could start only from the point where there is no relativity, where there is absoluteness. When we say, 'relative' — the answer leads to the 'absolute'.

The parts are born out of the whole. When we say half a piece of bread, it means that we have in our mind the image of the full bread. There must be a concept of fullness before it can be divided into half or one-fourth. All of us know that our knowledge is incomplete, relative. This realisation implies that we have an idea, however vague or unconscious, of what is the full or absolute.

According to Descartes, the knowledge of the absolute is the knowledge of the Divine which is present within us all even though we may be unaware of it.

This idea has been expressed in more unambiguous way in *Yog Darshan* (1-26) by *Muni Patanjali.* He says:

सः पूर्वेषामपि गुरुः कालेनानवच्छेदात्

Patanjali says that since our knowledge is relative we search for a *Guru* who knows more than us. Our *Guru* must also have had his *Guru* since his knowledge is also limited or relative. In this process we go back and back in search of the prime *Guru,*

According to the Vedic point of view there is an unknown beyond the known, the absolute beyond the relative, the whole beyond a part, the divine beyond the worldly and the known, the relative, the part, the worldly derives its life from the unknown, the whole, the divine.

one who is the source of knowledge, from whom the first currents of knowledge started, who is the source of knowledge, in whom infinite knowledge resides. Thus we move from the finite to the infinite.

(c) *Purposefulness of life:* If we do not regard the relative to be linked with the absolute, this wonderful life of ours appears to be meaningless.

This baffles us. Particularly because we see that in this creation everything serves some or the other purpose related to a higher one; even the smallest blade of the grass around us does not stand by itself.

The different parts of the body, the eyes, the ears, the nose exist to discharge a particular function for something beyond. They are not without any purpose and without being related to something beyond themselves. The eyes are to see, the ears are to hear, the nose is to smell and to do all this for the body. Everything in the world is with a loud voice proclaiming that it is there to fulfill its purpose devote to the realisation of a higher purpose. The question is: Is the body alone without a purpose and the life has no meaning but to live and die and there the story ends with nothing beyond?

As we look around us nothing seems to be purposeless. But our life becomes purposeless if it ends only in the body and nothing beyond, if it is not linked with some higher life and is not a link in a continuing chain, if it is limited to the birth and death of this body.

Today I met an 85 years old friend who was confronted with a dilemma. He said that he had spent 85 years of his age. Now that the time was nearing when all this drama would be over, he wanted to know, after all, what was all this about? Is this life confined only to two points: the birth and the death or is there something beyond to make it meaningfull.

How is it that when every leaf of grass has a purpose, a meaning, this life, which has no parallel, should be

Now we are faced with the question: What is the direction towards which our present life is moving? What our life is heading for? It is only after fully acquainting ourselves with this direction that we can judge for ourself as to where in this chain we, as individuals, stand and what function we have to perform to give a purpose and a meaning to our life.

without any purpose?

No, this life cannot be meaningless, it cannot be without a purpose. Surely, it must be a link in some big chain and its purpose would be to prepare itself for the life beyond.

(d) *Self-realization:* Now we are faced with the question: What is the direction towards which our present life is moving? What our life is heading for? It is only after fully acquainting ourselves with this direction that we can judge for ourself as to where in this chain we, as individuals, stand and what function we have to perform to give a purpose and a meaning to our life.

Life permeates the whole creation. There is life everywhere—in the stones, the trees, the insects, the birds, the animals, in human beings.

They all serve as links in the unfoldment of the big chain of life. The stone expands and contracts, though it takes centuries upon centuries for this purpose. From this point of view there is life even in stones, however rudimentary it may be. In plants and trees, life seems to be in a more advanced state. They grow, increase and undergo decay in a much shorter time than the stones and rocks. Insects, birds and animals are much more advanced in terms of the definition of life as we are using it. Then we come to human beings. In them life manifests itself in its more fullness.

The insects, the birds and the animals lead an instinctive life, their mind, their intelligence, is not developed. Man goes far ahead of the life of insects. What is the life and soul of this development. Understanding of this will reveal to us our individual position in this big chain of life. If we examine minutely we will observe that as life develops and progresses gradually, the spiritual keeps on separating or disengaging itself from the material. In the stones, the two are so mixed up that it is difficult to separate one from the other. That some unseen force exists in the stone which is different from the visible stone cannot be doubted; it is evident from its expansion and contraction, its growth and decay.

In plants and trees the same life-force begins to separate itself from the material in a more manifest form. If there were no conscious force in the plants or trees it would not have been possible for them to grow, to flower and to yield fruits. The life-force which lies dormant in the stones slightly manifests itself in plants and trees. In other words, it means that this life-force starts separating itself from the material at this level though it has no knowledge of its separate existence, no self-consciousness. This realisation of the separate existence of the conscious from the material is more in the animals than plants and trees but in human beings it reaches its climax. It is only the man who says: 'This is my body.'

There is a stage in the development of life when the material and the spiritual—the matter and the consciousness—are so mixed up that it is difficult to separate the two. But as the life-force develops, the distinction between them starts becoming more and more apparent. In human beings this distinction becomes obvious. Some conscious power in the human body begins to

treat this body as the 'seen' and itself as the 'seer'; this body as an 'object' and itself as the 'subject'; this body as worthy of being 'enjoyed' and itself as the 'enjoyer.'

Not only one realizes that the material and the spiritual are separate, one also realises that they are different. Material is the means, the spiritual is the user of the means; material is the instrument, the spiritual is the one who handles that instrument; the material is the ruled, the spiritual the ruler.

If one's life is developing in this direction, it will be quite logical to conclude that life is moving towards the fulfillment of its objective or goal for which it is born in this world as it is treating this body only as a means or an instrument in one's journey towards reaching the ultimate goal—the goal of self-realization.

But what happens in reality is that we do not treat this body as an instrument while planning our life. We think that this life is be-all and end-all of our existence. In other words, instead of treating this life as a link, we think that it begins here and ends here. But if the relative is linked with the absolute, if the part is only a constituent of the whole, this material life is also a link in the big chain of still higher life and not a chain itself.

8. The Body Need not be Neglected

What we have said above does not imply that this body and this material world have no significance, that they are to be neglected and that Soul and God are the only realities to be thought of in life.

The *Vedic* ideology is not one-sided. According to it, this body and this world exist but they are not all in all, this is what this ideology stresses. This ideology touches both the sides of reality; this as well as that. This side is easily visible, and so the tendency is to just stick to it. This is what is happening.

Such persons who regard this shore of the river of life as the only shore and pass life in comfort oblivious of the other shore are mistaken as they never think of crossing the river and reaching the other bank of the river of life.

It is the duty of every thinker to remind them of their goal which is to leave this side of the bank and swim across to the other side.

Eat, drink, build house, accumulate wealth, bring up children, enjoy yourself as much as you can—who needs to be told and reminded about it?

What is needed to be told is that you do not keep eating lest your stomach will be upset; don't keep on drinking lest you will vomit, don't keep up accumulating wealth lest you yourself will become a means, an instrument. Don't while away your life sitting on this shore lest you will never reach your destination says *Upanishad:* 'तेन त्यतेन भुंजीथाः'.

Enjoy this world but do not keep on enjoying it. This world has been created for enjoyment, but do not get involved in it to such an extent that you get lost in it. The Soul without the body and God without the matter cannot manifest their conscious form. Therefore, for the Soul, the development of the body, and for God, the development of the matter are as necessary as instruments are for a craftsman.

9. The Discovery of Prajapati

There is a story in the *Chhandogya Upanishad* (8-7) which illustrates how the material life is part and parcel of the spiritual life. The substance of the story is given below:

Once *Prajapati* announced that he knew some power which is *Vijar* (विजर—free from old age), Vimrityu (विमृत्यु—free from death), *Vishoka* (विशोक—free from grief), *Vijighitsa* (विजिघित्सा— free from hunger) and *Apipasa* (अपिपासा—free from thirst).

He also announced that one who wanted to know such a power should live with him for 101 years and do the *tapa* (तप—austere living) to know this secret. □

Testament

"All that we claim for Dayananda's translation of the Vedas is that, from the Hindu point of view, it is the best and the most scholarly translation of that ancient book so far given to the public ; yet, that Dayananda has only shown the way to the coming generation how to approach the Vedas—how to interpret them.

His translation of the text is always preceded by a full analysis of the grammatical and etymological construction of the words composing a Mantra (verse). Then follows the meaning of every word ; then the translation of the whole, and finally the commentary and its general sense as he understood it."

—Lala Lajpat Rai
from book 'The Arya Samaj'

God Will Work Through You

Dr. Swami Satyam

When we request God in our prayers, "O God ! please let me have Your glimpse at least once", what kind of His form we dream to have before us ? Do we think that just as we see a Saint with these our physical eyes, we can see Him, too? But that is impossible, because these eyes can see only the things that are material. He does not have any body or form. It means then, that feeling His presence as a Guide-0Helper, Protector, Supporter at a critical time, realizing His qualities through some worldly objects or actions or experiencing His Friendship at a time when nobody else is seen helping us is 'The Darshan' of that Supreme Being. We see the different flowers with different colours and shapes, see leaves beautifully cut on the edges, and are astonished to look at the art work in colouring those flowers or painting them with the help of different colours nicely and proportionately mixed and cry out, "It is not a work of any person". If the painter and artist who coloured those flowers is not a man, who is that, then? The mind asks and itself answers the question and says, "It is God." We then, see God through His unique art works.

Thus, if we walk with our eyes open, with our mind observing and analysing things we come into contact with and work with alert mind we shall surely see Him not only once but a number of times. The condition is that our inner eye (the pituitary gland) must remain ever open and should be linked with the pineal gland. These are the two glands that control *Medhaa* and *Prajnaa* and help us visualize the things that are not to be seen with these physical eyes.

He is seen in different forms at different times. He comes in us as a marvelous "Thought" and advises us; sometimes, He comes in the form of an easy solution of a difficult problem that was totally out of our control; at other times He comes in us in the form of fearlessness, courage, enthusiasm, firmness and boldness. When a poor person stands before a rich man without bowing to or being cowed down by him, it is only God . Who is giving him that unconquerable power and bravery.

If we walk with our eyes open, with our mind observing and analysing things we come into contact with and work with alert mind we shall surely see Him not only once but a number of times. The condition is that our inner eye must remain ever open and should be linked with the pineal gland. These are the two glands that control Medhaa and Prajnaa and help us visualize the things that are not to be seen with physical eyes.

Sometimes, He comes in the form of *Kshamaa* and gives us tolerance to bear with all kinds of nonsense words and actions. There are a number of such cases coming in everyone's life when he is surprised to see the things happening in a wonderful way he never expected earlier. If he sits and meditates on them he will SEE the clear hands of his Father.

I am herein narrating a few wonderful happenings where I certainly saw my Father helping me. All these happenings are true. They are not imaginary stories. I am sure that I could not have succeeded in these cases with my little knowledge and capability. It was only my Father - God Who helped me to the end. All these cases as well those happening with me even now confirm that I am loved by God, He never leaves me alone, and guides me on a right path so that I never fail in my mission. *Satyam* (Truth) is like Homeopathic medicine. It may be slow in action but is certainly victorious in the end. The Upansishads are right when they declare, "SATYAMEVA JAYATE -the Truth alone conquers in the end".

In 1956 I was appointed as a Hindi teacher in the Ministry of Home affairs. I am a graduate of Gurukulam. I studied in three Gurukulas - Kurukshetra (from 1935 to 42), Chittorgarh (1943) and Vrindaban (1946 - 49). ! was trained more in Sanskrit and Vedic literature than in English or worldly education When ! went to Trivandrum

(Thiruanantapuram) in November 1956 to join the service I knew English very little, and in dealing with the official documents I was totally blank. But my boss (Mr. K.P.C. Pillai) was very kind and he instructed and trained me with great patience and kindness. He was a noble person. I was asked to join the duty on November 1. It was Sunday. When I went with my friend (Shri Vedabandhu, a renowned Vedic scholar) who was a great friend of Mr. Pillai, the boss was standing there before the gate of AGC's office right at 10 a.m. waiting for me. After a short introduction he said," I have marked your attendance for the day. You have joined the duty. Now you may go home. Come tomorrow to my office and we shall see what we can do." I was very much pleased to meet my boss who was really as a father to me and it was he who trained me in the office work. Was it not He Who gave me such a good friend and officer when I needed? Next day when I went to the office, he showed me my seat that was in his room. He was the officer-in-charge of the Hindi Teaching Scheme. For fifteen days I went through all the concerned documents and tried to assimilate the whole scheme. Mr. Pillai gave me a free hand and said," I do not know anything. I had no time to go through that big bundle of files. You have to do everything. You can ask me if you have any doubt." He was A.A.O. in the AG's office. God guided me, a man with poor English knowledge and gave me the power to understand the documents. I met the officers and clerks and organised 6 Hindi classes. Then I started teaching them Hindi through English. A very tough job indeed I But God was always with me His poor child, and guided and helped me at all moments. With His help and under the guidance of the officer I earned a good name. The officers liked my method of teaching and the number of students increased within 3 months. It was a great success for me that I had been able to earn a good name and appreciation in an unfamiliar field. The success brought self-confidence in me. The life was very pleasing and joyful. The Hindi office gradually got a regular form and shape with a clerk and peon for us. The number of students was increasing rapidly and we had to ask the Ministry for another Hindi teacher. What a success I Who brought it? I meditated and had a smiling sweet face of my Father before me.

When I start my lecture with a chant of OM I feel Him in me communicating correct ideas, opening the channels of my memory, arranging the sequence of thoughts to be conveyed and putting the words on my lips right for the situation.

I worked at Trivandrum for about 4 years. In 1960 we were asked to go to Agra to be trained as teachers in Hindi (after having taught Hindi to the highest officers in various Central Govt. Departments. What a pity !). After having completed the 6 months' course (and it was really an enjoyable period, we enjoyed them as enforced 'vacations' after a hard work) we received our transfer orders. I was shocked when I saw that I was transferred to Tinsukia a city in the far East near border. I did wish that I would have been transferred to Delhi, as I wanted to look after my parents and be with them. Another surprise I After 5 days we received another letter from Delhi saying that in cancellation of the previous letter regarding transfers, Mr. Satyapal Sharma is transferred to New Delhi. Eh ! Who was working for me? I got what I wanted. I thanked my Father Who was doing all these things for my future progress, I wanted to do some religious work, too, along with the Govt, job so that my father did not get angry with me again.

[He had been angry with me when I joined Meerut college, Meerut, where I was studying for M.A. in English literature., as a Hindi lecturer. He scolded me and said," Is it for which I sent you to Gurukulam and sacrificed everything for your education in Vedic Dharma? Let us go to South India and work for God there". I knew the pains he was undergoing. 1 would have been ungrateful If I had rejected his proposal and God would never have forgiven me. I went to my Guruji in the college. He, too, loved me very much. It was his kindness that I had got this job. When I explained the agitated mind of my father and asked his permission to quit the job, he was very much pained. I left the college and went to South India for Arya Samaj work.]

In 1978, I was invited by my Aryan brothers and sisters for organizing an World Aryan Conference. When they saw my way of working and devotion, they appointed me as Minister of religion there. I was entrusted with the work of teaching Hinduism to the students of Arya Samaj schools. The Principal, St. Mary school asked me to hold religious classes for the Hindu boys and girls learning there. I was invited by the Director, St. Joseph's Theological college to teach Hinduism to the Christian trainees. In South Africa I was asked to participate in the Religious Conference attended by about 5000 people. In all these places I Spoke fluently in English and had great success everywhere. I felt my Father - God sending the stream of impressive thoughts in mind and forceful words on my lips. Even now when I start my lecture with a chant of OM I feel Him in me communicating correct ideas, opening the channels of my memory, arranging the sequence of thoughts to be conveyed and putting the words on my lips right for the situation. I am sure that He speaks and works through me. Similarly, He will work through you, only you have to surrender yourself to Him. ❐

What is your Priority and What Drives You?

Guenter Butschek
CEO and Managing Director, Tata Motors Limited

Today is the D-day of our students. On your closing day at campus, calling you students may sound a bit preachy, obsolete. So, let me address you as 'ready to go' professionals.

The last time I was on campus, I was in your seat, ready to grab the corporate world by a storm. It feels great to return to a university campus after 35+ years, especially in the current avatar.

It is a great honour for me to address you today. I have been in all sorts of forums through my career, but this one is indeed a special privilege.

Today marks an important milestone in each one of your careers.

Undergraduate, Postgraduate, Ph.D. sound like prestigious degrees, and we all know what has gone beyond this achievement - your relentless hard work, your untiring night outs, the unwavering commitment of your professors, your family and the good wishes from each one who has supported you in this journey.

Congratulations to all of you for being the hero of your lives. You deserve it!

This moment is all about celebration and cherishing the memories that were made in this campus.

Since today is also the time to reciprocate, let us raise a toast to all the lovely people in our life, who have been such a strong pillar for us.

As you move ahead, you will have to embrace yourself for the next phase of your lives. It will be unexpected yet exhilarating to say the least. Every day will bring with it, new challenges, new ideas and most importantly, new learnings.

Your expectations about what the world will offer you would be raised, and so would be people's expectations of you.

With expectations, also come apprehensions, fear of failures!

Many of you might get afraid, but I would like to encourage you — not to be afraid if you do not meet the expectations in the first instance.

Take it easy if it does not go your way every time. It is okay to fall, important would be how much stronger you become when you get up.

At the end of the day, what really counts is how you shape yourself as a person, how you approach yourself as a leader. Attitude matters!

Education has provided you the exposure; a professional career will give you the experience.

Do not draw conclusions from titles/ designations, but from your own personal development, your professional learnings.

Leverage your strengths; build on them, as there is no end to your learning, the journey has just begun.

I promise to all of you that you will embark on a life more gratifying, more successful the moment you take pride in learnings from mistakes.

Destination is still far away, we need to keep moving on!

Therefore, it is going to be important what kind of learning we take.

Learning by participation, by experience, risk taking, discussing ideas, evolving innovative mindset.

What would be important is that how do you evolve:

- ***As a person, As a Professional, As a leader***

In today's world, business is communication and communication is business. How you engage, exchange, and influence others with your thinking and actions, will define you.

My recommendation: Stay positive and carry yourself as the true brand ambassadors of the character you own, the value system you stand for.

The world is changing. It is a complex mix of all sorts. The same character has to play multiple roles to his/her best, without affecting the core of his/her nature, or inner talent.

You will have to learn to:

- Be humble yet brave,
- Be street smart yet naive
- Be thorough yet sorted
- Be innovative yet consistent
- Be emotional yet practical

Packaging multiple priorities in the same personality to perform different roles would be the essence of your journey - and the best moments would be the ones, which would give you the nuances of such learning

experiences.

It may happen that you are not as good in one area/ subject, but are you good enough to learn, adapt, implement?

The complete package (meant as a 'person, professional and leader') will count, so focus on the larger play.

Focus on consistency, and do not forget:

'The higher you climb the hierarchy, the more visible and exposed you become"

Grow inclusive, sustainable, and model yourself into a transformational leader.

In the context of ever changing and evolving customer expectations, disruptions, government regulations, the Inclusive, Sustainable and Transformational (IST) approach is going to be the only success criterion.

You have acquired the background know how, now you have to be at the front line of the national agenda, literally positioned to build a new India.

You can command pride in what you have inherited from your parents, your professors, but your contribution cannot be granted.

It needs to be driven by a mindset of returns, on not only the investment that the ecosystem has put in behind you, but the emotional connect and mind share dedicated in your personal development.

You may probably go abroad and find better opportunities as Indian talent is highly regarded, globally competitive.

However, the India opportunity is unique; our economy is the fastest growing, with multiple unprecedented opportunities.

While we may say, there is too much talent and too little opportunities in India, the best talent will always find a way.

Do not end up working behind the desk, take charge and leave your footprints and fingerprints on a larger canvas.

What will make you stand out of the crowd, will be your ability to connect with people, drive teams of diverse nature, resolve conflicts and bring alignment.

Would you promote 'Individualism or Collectivism': How good would you be in building teams, inspiring others, creating cohesiveness, and enthusing teamwork?

Question your own conscience at each time. The clarity and inclusivity of your thoughts would decide how far and how high you go.

Look at your left and your right. Hands in Hands — how many of you would stand up for each other, how many of you would be ready to sacrifice your personal ego for the larger good, for the larger interest!

My advice: Compete within, than others to get the best out of you. That is the new reality.

To lead the change. You need to put yourself out there and prove yourself.

Managers would be plenty, leaders are seldom. So, differentiate yourself.

I come to my last section.

My favorite conundrum — what is your priority and what drives you?

- Am I paid well? - is it about money
- Am I highly regarded? - is it about power/position
- Am I admired by all, Am I valued? - is it about you as your own brand/ the contribution you make

Each one of us needs to traverse this path, eventually. The choice is how quickly and how effectively one accomplishes this journey. The answer lies within you!

In conclusion, I take this opportunity to thank your university once again for grooming you, and I thank you in advance, for making yourself available to a brighter and prosperous India.

Wish you all the very best for what the future has in store for you!

(Excerpts from convocation Address delivered at Nirma University, Ahmedabad)

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The Bhikku and The Little Girl

Yasa was the son of a rich nobleman and lived in a palace. Coming under the influence of the Buddha, he renounced his wealth and comfort and accepted the hardships of a mendicant's life. He slept on the bare ground underneath trees. He ate what he received by way of alms. He felt happy.

One day, he got an attack of rheumatic pain. At first, he treated it with indifference. Days passed by : the pain persisted. He could not walk with ease : at times, he could not even meditate properly. He felt miserable. Gone was the joy of life. However hard he tried, he could not recapture his lost peace. His mind became sluggish; he felt nerve-tired and weary.

One day, as he was out begging alms, he found a little girl playing with her friends. She was a cripple : she had but one leg and hobbled on crutches. But she was happy as a wave dancing on the sea. She shouted and laughed and made merry with other children. Seeing her, Yasa felt ashamed of himself. "This little girl who had only one leg is bright and happy," he said to himself; "and I, a disciple of the Buddha, despair because of a little pain!" He returned a new man. The pain no longer troubled him.

Depression is not due to what happens to us : it is due to what happens within us.

How to Deal with Destructive Emotions

K. R. K. Moorthy

The mind is the feeler of emotions. The intellect is the origin of thoughts. The thought flow in the mind is like a 'river-flow' in a continuous direction. To tame the river we have to tame the quality, quantity and speed of the flow. The river gets flooded and goes out of control, when the quantity of water is more than it can hold. Often this water is poor in quality and muddy in nature. We have to construct a dam to regulate the river flow. We have a similar situation with our thoughts and resultant feelings.

The quality, quantity and intensity of thoughts increase with: (a) the shackling memories of the past; (b) the numbing fears of the future; and (c) the freezing anxieties of the present. They have to be reduced to control the velocity with which they occur. This requires the right knowledge about dealing with one's thoughts, mind and emotions.

Though our body is intelligent, it cannot tell the difference between an actual situation and reality. It reacts to every thought as if it is a reality. Then the heart beats faster, the muscles contract and breathing becomes rapid. Such reactions to situations are called emotions. Thus much energy is built up, for which we have no outlet. Part of it goes back to the mind, which generates even more anxious thoughts. The rest of the energy turns toxic and interferes with the harmonious functioning of the body. This is a vicious cycle that gives rise to emotional thinking and imagination. Some of these are destructive emotions like anger, fear, hatred, jealousy, craving, delusion, depression, and so on. Such negative emotions arise in response to situations that threaten our survival, well being and sense of fair play. In humans the basic imbalance between emotions and reason leads to all sorts of trouble.

Anger

Anger is one of the primary emotions and has existed since the evolution of mankind. Anger is only one letter short of 'danger'. Anger makes our mouth work faster than our mind. You are paralysed with the angry feeling. This clouds your thinking. Anger is one of the worst emotions because it is all-consuming. The greatest remedy for anger is delayed response. Count ten, or breathe ten times, then probably, you will feel better. Further, don't get angry at situations over which you have no control.

When two ducks fight, they separate and float in opposite directions after the fight. Then each duck flaps its wings vigorously many times to release the surplus energy that was built up during the fight. After this they float freely as if nothing has happened. But if the duck had a human mind, it would think more about the fight and perhaps go back and fight again. Humans will continue with their tongues even after the physical combat.

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Fear

This is another primary emotion. Fight, flight or freeze is the most dramatic response to sudden fear. The pituitary gland starts pouring adreno-cortico-trophic hormones (ACTH) into the blood stream. The adrenaline glands produce two stress related hormones — the sympathetic nervous system overpowers the parasympathetic nervous system. The heart starts to pump harder, the skin contracts making us look pale, the chest expands, and the bronchial tubes widen to give more air to the lungs, the mouth gets dry, hair stands up and muscles become tensed — this is called fear.

'Fear is an emotion that comes wholly from within and has only the strength we allow. We must control fear before it controls us, like anger'. (John Wilson)

Worry

Man is the only worrying animal. Worry results in wrinkles, another thing to worry about. It is useless to worry about things you cannot change. The

reason why worry kills more people than work is because they worry more than they work.

Grief

Grief can last for a long time, sometimes a lifetime. It manifests in various forms, as shock, denial, protest and depression. The faster we reach the recovery stage, the better.

Stress

Stress is a result of emotional imbalance. It is bad if we react to it with anger or depression. A certain amount of stress is inevitable, and at times, good as a motivator.

Often stress leads to distress and pain. We have to de-stress to become normal. When a person is under emotional stress, the brain sends message through the sympathetic nerves to change the activities of the heart, breathing, circulatory system and other organs, and to prepare for emergency.

When our mind is overwhelmed with emotions, we lose concentration and memory. This affects our basic intelligence and reasoning.

When we laugh, the brain is stimulated to produce two chemicals that reduce stress. It helps to reduce BP, the muscles to relax, and to increase production of immune cells.

Depression

Depression is believed to be a problem related to the production of certain brain chemicals called neuro-transmitters — serotonin, dopamine and norepiphrine. These chemicals regulate moods that contribute to the feeling of confidence, mastery and pleasure. Frustration in love and grief can lead to anger or depression. Depression is a mental stage with excessive sadness. This manifests in two forms. The person can be agitated and restless or be slow, retarded and aloof. Unhealthy depression is due to deep feelings like bitterness or melancholy that can change the normal balance of the body and mind and lead to many psychological problems which the person cannot resolve. This requires Psychiatric treatment.

Managing destructive emotions

Emotional intelligence is the ability to understand and deal with emotions by discouraging negative ones and encouraging positive ones like love, compassion, kindness and empathy.

There are three central approaches to transforming emotions:

(a) to reduce painful feelings such as fear and anger;

(b) to foster helpful attitudes such as gratitude and generosity; and

(c) to cultivate positive emotions such as love and compassion.

There are three errors to be avoided, namely: (a) judging or condemning difficult emotions as bad or evil or unsolvable; (b) ignoring or defensively pushing painful emotions out of awareness; and (c) indulging or inflaming them, nursing feelings of resentment against someone who hurts us, or carrying a grudge to take revenge.

A positive attitude, a zest for life, friendships, kindness, laughter and listening to soft music are simple ways to get over negative feelings and emotions. Yoga, relaxation techniques and meditation can help us a lot to deal with destructive emotions. A lot depends on our attitude, mental make up and will power, and separating thoughts from reality.

There is an ancient Sufi story, about a king torn between happiness and despondency. He consulted a wise man who gave him a carved box, in which there was a simple carved ring. The wise man told the king to open the box and read what was written on the ring whenever he felt too happy or despondent. On the ring was written, 'This, too, shall pass'. This should be our answer to and attitude towards emotions. □

— Bhavan's Journal

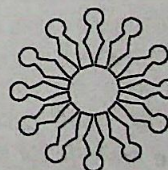
Musings

Autumn leaves
of different hues
pale yellow, copper brown
rust and red
fluttering down
in a gentle waltz
lay a carpet
of dried-up leaves

Autumn leaves
mingled with dust
being trampled over
whisper the ultimate secret
of life

Dust thou art
and unto dust shall thou
return

—Vishwa Nath



On Nirvan Diwas of Swami Dayanand Saraswati

Some Opinions on Swami Dayanand Saraswati

Romain Rolland

It was impossible to get the better of him (Dayanand): for he possessed an unrivalled knowledge of Sanskrit and the Vedas, while the burning vehemence of his words brought his adversaries to naught. They likened him to a flood. Never since Sankara had such a prophet of Vedism appeared. The orthodox Brahmins, completely overwhelmed, appealed from him to Benares, their Rome. Dayanand went there fearlessly, and undertook in November 1869, a Homeric contest. Before millions of assailants, all eager to bring him to his knees, he argued for hours together alone against three hundred pandits—the whole front line and the reserve of Hindu orthodoxy.

The enthusiastic reception accorded to the thunderous champion of the Vedas, a Vedist belonging to a great race and penetrated with the sacred writings of ancient India and with her heroic spirit, is then easily explained. He alone hurled the defiance of India against her invaders. Dayanand declared war on Christianity and his heavy massive sword cleft it asunder with scant reference to the scope or exactitude of his blows. His slashing commentaries, reminiscent of Voltaire and his *Dictionnaire Philosophique*, have unfortunately remained the arsenal for the spiteful anti-Christianity of certain modern Hindus, Nevertheless, as Glasnapp rightly remarks, they are of paramount interest for European Christianity, which ought to kno'w what is the image of itself as presented by its Asiatic adversaries.

He had no pity for any of his feliow countrymen past or present, who had contributed in any way to the thousand year decadence of India, at one time the mistress of the world. He was a ruthless critic of all who, according to him, had falsified or profaned the true Vedic religion. He was a Luther fighting against his own misled and misguided Church of Rome; and his first care was throw open the wells of the Holy Books, so that for the first time his people could come to them and drink for themselves. He translated and wrote commentaries on the Vedas in the vernacular—it was in truth an epoch-making date for India when a Brahmin not only acknowledged that all human beings have the right to know the Vedas, whose study had been previously prohibited by orthodox Brahmins, but insisted that their study and propaganda was the duty of every Arya.

Dayanand was no dreamer of dreams but a man firmly implanted in the soil of reality.

Amongst the rules to be followed as set down at the end of his *Satyarth Prakash*, Dayanand orders : "Strive to combat, to humiliate, to destroy the wicked, even the rulers of the world, the men in power, Seek constantly to sap the power of the unjust and to strengthen that of the just, even at the cost of terrible sufferings, of death itself, which no man should seek to avoid."

Dayanand transfused into the languid body of India his own formidable energy, his certainty, his lion's blood. His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free and that action is the generator of destiny.

His social activities and practices were of intrepid boldness. With regard to questions of fact he went further than the *Brahmo Samaj*, and even further then the Ramkrishna Mission ventures to-day. Above all he would not tolerate the abominable injustice of the existence of untouchables, and nobody has been a more ardent champion of their outraged rights.

I have said enough about this rough *Sannyasi* with the soul of a leader, to show how great an uplifter of the peoples he was — in fact the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of the national consciousness, He was one of the most ardent prophets of reconstruction and of national organization, I feel that it was he who kept the Vigil. His purpose in life was action and its object his nation.

Sri Aurobindo

"Here was one who did not infuse .himself informally into the indeterminate soul of things, but stamped his figure indelibly as in bronze on men and things. Here was one whose formal works are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here was one who knew definitely and clearly the work he was sent to do, chose his

materials, determined his conditions with a sovereign clairvoyance of the spirit and executed his conception with the puissant mastery of the born worker. As I regard the figure of this formidable artisan in God's workshop, images crowd on me which are all of battle and work and conquest and triumphant labour. Here, I say to myself, was a very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself upto me in a powerful impression of spiritual practicality. The combination of these two words, usually so divorced from each other in our conceptions, seems to me the very definition of Dayanand.

Even, if we leave out of account the actual nature of the work he did, the mere fact that he did it in this spirit and to this effect would give him a unique place among our great founders. He brings back an old Aryan element into the national character. This element gives us the second of the differentiae 1 observe and it is the secret of the first.

If Dayanand's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with, what a masterglance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth. And what an act of grandiose intellectual courage to lay hold upon this scripture defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism, and to perceive in it its real worth as a Scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation,— a Scripture of divine knowledge, divine worship, divine action. The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole education of youth, a whole manhood and a whole nation-hood. Rammohan Roy, that other great soul and puissant worker who laid his hand on Bengal and shook her—to what mighty issues—out of her long, indolent sleep by her rivers and rice-fields—Ram Mohan Roy stopped short at the Upanisads. Dayanand looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminious,— an intuition in place of an instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

If we ingest ice-cold foods and drinks, our digestive fire becomes weak. The body begins to work harder to digest and absorb nutrients, and Pitta, or the metabolism, gets out of balance.

To be national is not to stand still. Rather, to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new creation. Dayanand's work brings back such a principle and spirit of the past to vivify a modern mould, And observe that in the work as in the life it is the past caught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable.

Dr. Rabindranath Tagore

"I offer my homage of veneration to Swami Dayanand, the great path-maker in Northern India, who through bewildering tangles of creed and practices—the dense undergrowth of the degenerate days of our country —cleared a straight path that was meant to lead the Hindus to a simple and national life of devotion to God and service for man. With a clear-sighted vision of truth and courage of determination he preached and worked for our self-respect and vigorous awakenment of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action, in an unclouded radiance of spiritual realisation."

Mahatma M.K. Gandhi

"Among the many rich legacies that Swami Dayanand has left to us, his unequivocal pronouncement against untouchability is undoubtedly one."

Acharya T, L. Vaswani

Principal, Mahindra College, Patiala

"Caesar and Alexander are known to many more than Dayanand, Yet not one of them would be worthy to touch the fringes of his garment: Neither do I think of his eloquence: Cicero and Demosthenes were more eloquent perhaps: yet how infinitely superior to both, this sannyasi of *Aryavarta*, Nor do ! think of his greatness as that of a mere thinker: he was a man of great intellectual endowments, of tremendous dialectical skill; but he was not a system-builder like Plato or Hegel, Dayanand's is the higher greatness of an Acharya. An Acharya is not a mere instructor: he is in the first place a man of some great vision, insight into Reality; he is in the second place a man who translates his vision into life, An Acharya, a man of *vichara* and *achara*. Dayanand was an *Acharya* for he was a man of vision, a man too who lived his vision. A Sannyasi he of the true Aryan type— a man at once of meditation and action."

Sir Sayad Ahmad Khan

Founder of The Aligarh Muslim University,

'Swami Dayanand Saraswati was a profound scholar of Sanskrit and a critical student of the Vedas. Besides being a learned scholar he was a man of distinctly noble and spiritual nature. His disciples honoured him like a God. And undoubtedly he deserved that honour. He brought about certain reforms in the Hindu religion, He was vehemently against idol worship; and he was triumphant in discussions with pandits on the contention that there was no idol worship sanctioned by the Vedas, He did not consider it right to worship any other God than the formless One, He also strived to establish that the Vedas do not advocate the worship of the elements. I was very well acquainted with the late Swami Dayanand Saraswati, and I always showed great respect to him simply because he was such an excellent and learned man that it behoved men of all religions to respect him, I may be wrong but I understand that Swamiji's belief was that 'matter' by which he meant May a (माया), was beginningless and eternal. Had he not had this belief there would have been full agreement between him and the Muslims on the nature of God.

In any case he was such a great man as has no equal in India. Every one, therefore, should mourn his death and feel sorry that such an unparalleled man has passed away from our midst,'

Mr. Sydney Webb

Later Lord Passfield

"Swami Dayanand was a Gujrati of Kathiawar, who never learned a word of English; a Brahmin by caste, and by unmistakable vocation a *Sadhu* or holy man, a wandering ascetic of the sternest and most uncompromising type, without knowledge of European civilization or languages, but learned in the Sanskrit scriptures, and expressing himself with eloquence and lucidity in Sanskrit and laterly also in Hindi, Wandering up and down Northern and Central India in the decade that followed the Franco-German War—just when English thought was rejoicing in the most scientific materialism and the most successful commercialism—Dayanand preached a monotheism of an exalted type, and the union of a spiritual asceticism with an elaborate ritual and strictly defined rules of conduct for every department of life."

Justice M. G. Ranade

"A man truly great, judged by no matter what standard," is the generous verdict of an Englishman, Kincaid the author of a History of the Mahratta Empire, on the Swami.

" Religious fervour, a daring and adventurous spirit born of a confidence that a higher power than man's protected him and his work, the magnetism of superior genius......a rare insight into the needs of the times and steadfastness of purpose which no adverse turn of fortune could conquer, a readiness and resourcefulness rarely met with, true patriotism which was far in advance of the times, and a sense of justice tempered with mercy, these were the sources of strength which enabled him to organise a great movement like the Arya Samaj."

Rev. C. F. Andrews

"In his (Swami Dayanand's) own unique personality he actually re-capitulated the Vedic life. He embodied it in himself: he made it vital and actual for others. In the midst of a land that was turning away from its own past to find all its ideals in Europe, he showed, by living example, that this entire absorption in the culture of the West was to despise one's own birthright, to forsake one's own true nature, to sink in the scale of humanity rather than to rise.

"Swami Dayanand Saraswati believed intensely that the Vedic times were actually superior to the age in which we now live......Men could see in him, in his spiritual earnestness, his heroic character, his austere mode of life, his high ideals, the Vedic times themselves restored.

The personality of the great Swami, as he lived the actual life of the Vedic past, in all the glowing majesty of his heroic spirit, was so magnetic, virile, so passionately sincere and brave, that others caught his inspiration before he died and carried on his message in his spirit.

Dr. R. L. Turner

London University

"Whatever one may think of the correctness or otherwise of Swami Dayanand's interpretation of many Vedic passages, one cannot withhold one's admiration for a man whose work, perhaps more than that of any other individual, has helped to make India conscious of itself as a unity with some distinctive contribution to make to the culture of the world as a whole,"

K. M. Munshi

(sometime Home Member, Government of Bombay)

"Dayanand Saraswati was the first great architect of modern India. His learning was stupendous, and his character great. But above all, his vision was clearer and broader than is generally given to Nation-makers. In the neo-Hinduism of to-days in Indian Nationalism, in the vigour of the Hindu Maha-sabha mentality, in the methods of Mahatma Gandhi, we can trace the influence of Swamiji's unerring vision 'and statesmanship. His memory, undoubtedly, will enrich the heritage of future India."

K. P. Jayaswal

Historian and Antiquarian

"Dayanand Saraswati is the last Hindu social epoch-maker in the true line of the Buddha and Sankara.

The rise of a Dayanand in the nineteenth century is a phenomenon which baffles the historian. But there are such life germs in the civilization of the Hindus which evidently make it indestructible and which are beyond the ken of that empiricist observer called the historian, The present

reformed and rejuvenated Hinduism is solely a gift of Dayanand Saraswati. Dayanand had the humanity of the Buddha, but be combined with it the preservative complex of Sankara.

Swami Dayanand spoke Sanskrit with the ease of the Rishis, and had the selflessness of Narada and Durvasa, who could consume the cause of injustice with the fire of his speech like the Buddha, and who could be irresistible in polemics like Sankara, He proved a superman.

Dayanand gave freedom to the soul of the Hindu, as Luther did unto the European, And he forged that freedom from inside, that is from Hindu literature itself. He did something still greater, which his predecessors from the Buddha to Ram Mohan Roy had failed to achieve. He established the falsity of caste from the orthodox national standpoint. You become Arya by noble deeds, not birth. To-day when a Vaisya, an ex-barrister, has risen to the height of saints, his social programme which is merely a repetition of the *Shuddhi* programme of the Great Swamiji, has become acceptable only because Rishi Dayanand had made it possible through the *Sastras* and the Veda by dint of his prophetic exposition after the Hindu fashion.

Dayanand was not only the greatest Indian of the nineteenth century, Dayanand does not only continue the dynasty of Vishvamitra, Narada and Sankara, but he has a high place amongst the modern liberators of mankind,

J. Ramsay Macdonald

Later Prime Minister, Great Britain

"He was a limb of the Church militant; austere, independent, dogmatic, and puritanical was his' character, and he imparted those qualities to his followers, You meet them, therefore, today in Lahore, their capital city, dour and determined, ready to sacrifice and be sacrificed, propagandists of an accomplished order. They are indeed the puritans of Hinduism—and _.it is well for us to remember that puritanism became political only under an intolerable Government."

Dr. M. Winternitz

LL.D., Czechoslovakia

"We have to acknowledge his (Dayanand Saraswati's) great merit in having given a strong impulse to Vedic studies in India, and having shown that idolatry has not the sanction of the Vedas. if the founder of the Arya Samaj had done nothing else but rouse his followers to a vigorous fight against the folly and dangers of the modern caste-system; he would deserve to be honoured as one of the great leaders of men in modern India."

Dr. Sten Konow *(Sweden)*

"The Swami never got tired of preaching that in reality, Vedic religion is apt to satisfy the cravings of modern man and to give him strength in the struggle of every day's life, and that the ancient Vedic civilization can be revived and lead to a national renaissance."

H. E. Rahimzadah Safa Vi,

Finance Minister, Persia:

"Dayanand Saraswati, whose valuable services in the cause of Hindu religion and uplift of his nation in the moral and social domains are too great to be fully described."

Baron H. E. Hayashi, *Tokyo, Japan*

"The great figure which India has produced."

Madame Blavatsky

"It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of any evil than Dayanand since the time of Sankaracharya."

Dr. James H. Cousins, *D. Litt*

"I have observed, during my travels in India, the effects of Swami Dayanand Saraswati's influence in earnest efforts to vitalise life in India with the Vedic ideal, which for thirty years has been a fundamental influence in my own life and in that of Mrs. Cousins; and for this much-needed service to India and the world, I offer our joint homage to his memory."

Dr. L. D. Barnett

Britsh Museum, London

"I appreciate the greatness of work performed by Swami Dayanand Saraswati."

Dr. Radhakumud Mukerjee

Head of the Department of History, Lucknow University :

"Swami Dayanand was at once one of the makers of modern India and one of India's last Rishis.

"It is to the unique credit of India and her culture that one of her later-day Rishis, Swami Dayanand, was able to achieve his fullest self-expression by dint of sheer soul-force, for which India has stood through the ages, the compelling force of character which prevailed against and completely subdued the gathering forces of an alien environment and domination of an ill-assimilated materialism and modernity, to which India-would have completely succumbed under British rule, but for the timely appearance of such a saviour as Dayanand."

Sahibji Maharaj Sri Anand Swarupji

Guru, Radhaswami Community, Dayalbagh, Agra

"In purity of character, in fearlessness of expression, in the acuteness and comprehensiveness of intellect, in devotion to the Vedas and his love for the country he was an outstanding figure of his time."

(To be Continued in next issue)

Excerpts from the book 'Life of Swami Dayanand Saraswati' by Har Bilas Sarda

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On Birth Anniversary, October 2

Experiments in Education by Mahatma Gandhi

Manda Parikh

Education system is facing enormous challenges, the answers to which are not simple. The human civilization is at a cross roads and we do not know where to go. In last couple of centuries we have achieved beyond the pale of our imagination in science and technology. We have lengthened the lives of the people, reached to moon and created artificial intelligence also. But we cannot stop half the world getting flat, we could not remove hunger and deprivation from this earth and we could not reach unto the last. We failed to stop innocent people to die, we could not provide education to all. The prospects of the future evoke more anguish and less hope. Everyone is looking for the change.

Education is not an exception. The need to change it is also felt. Who else but Gandhiji can guide us in this crucial time? New Education Policy draft is ready. What is new in the policy that is to be still analyzed. But I feel that it is timely to remember some of the experiments that Gandhiji did at different places under his guidance or even management. Gandhiji was a voice of protest against prevalent education system. Gandhiji's concern for education was very high for its very limited access and wrong methodology. He wrote in very strong words about prevalent education system. He believed that it has no worth to make any difference to the life of learner or the society. When he was asked, "If you had not received the higher education, how would you have been able to explain me the thing that you have, "Gandhiji replied, ".....I do not for one moment believe that my life would have been wasted had I not received higher or lower education..... .But I do desire to serve and in endeavoring to fulfill that desire I make use of education I have received. I claim to have become free of its ill effect, and I am trying to give you the benefit of my experience and in doing so I am demonstrating the rottenness of this (British) education." He was very clear that India cannot achieve its freedom and regenerate the nation with this type of education.

He wrote *Hind Swaraj* in 1909. His journey with experimenting alternative education system started in 1910 at Tolstoy Farm. This article presents his experiments in education briefly and in the process identifies main tenets of his education policy. Gandhiji wanted education to generate the work force for the Economic, Social and Cultural Revolution that he wanted to bring in India. He said, "I shall work for an India in which poorest shall feel, it is their country in whose making they have an effective voice, an India in which there shall be no higher class and low class of people, an India in which all communities shall live in perfect harmony. There can be no room in such an India for the cause of un-touchability or the curse of intoxicating drinks and drugs. Women will enjoy the same rights as men. Since we shall not be at peace with all the rest of the world exploiting, nor being exploited. We shall have the smallest army imaginable...all interest not in conflicts with the interest of the dumb millions will be scrupulously respected whether foreign or indigenous. This is the India of my dreams.... I shall be satisfied with nothing less."

All his educational experiments were geared towards this.

Tolstoy Farm School

During *Satyagrah* in South Africa many people were arrested and imprisoned. Gandhiji established Tolstoy farm in the year 1910 for maintaining the families of these *satyagrahies*. Gandhiji erected a small school in this campus for the children. There were thirty children with five girls.

This was his first organized attempt to change the education system from its roots. He saw that prevalent education was an instrument to curb the growth of the children. It was killing their initiatives. It made school a joyless place. The teachers were forcing children to inactive,

Gandhiji established Tolstoy farm in the year 1910 for maintaining the families of these satyagrahies. Gandhiji erected a small school in this campus for the children. There were thirty children with five girls.

passive, life which destroyed their self-confidence and capacity to work. He did not want his children to study in such a system. So he started teaching his children at home. He himself became their teacher and tried to devote as much time as possible. His focus was on character building as according to him that is the final goal of education. He has repeatedly said that *"knowledge is important but not without character"*. He could have sent his children to good school but he refused to do it.

He started with coeducation and no distinction was made between two genders. Tolstoy farm was being run like the family. There was common kitchen. All the work was shared equally.

As far as education is concerned, there were regular classes for literary training. But for him manual work and physical exercises, intellectual training and spiritual training which later was known as training of 3 Hs (Head, Heart and Hand) with obviously more importance to heart and hand. He became a teacher and administrator. It was decided that students will do all the manual work in the farm and share every work related to cleaning, sanitation, cooking etc., He made a rule that children will not be instructed to do anything that teacher is not doing. This helped a lot in their physical development and also in developing kinship among students.

Everything was well set but what about industrial training to produce useful products? He believed that the education of child should start with some useful physical work which can give him scope for some innovative creation. He wanted children to be exposed first to useful work and there by teach them dignity of labour and facilitate their creativity. But there was no infrastructure and not a teacher. He sent Kellenbach his friend to learn shoe making and then he learnt from him. Kallenbnach had some knowledge of carpentry too. Some other people with different skills also helped in this school. Thus, the education of craft started at Tolstoy farm school. Pragaji Desai was called to provide physical training.

The intellectual training was conducted only by the people living on the campus. Gandhiji said "I did not had that many resources to organize the intellectual training through outside experts." There was no fixed syllabus and no text books. All the religions were taught to the students with the maxim that equal respect for all the religions and faithfulness to your own. Besides this Gandhiji used to teach languages, some history, geography and general knowledge.

The spiritual training was difficult. Knowing about scriptures or main tenets of religion is necessary but it is not a spiritual training according to him. Spiritual training was the training for character building. He could not chalk out a full course but he read children some great stories. He later realizes that

Children by and large enjoyed their work and studies but younger children some times were shirking away from the work but they were not punished. They liked to hear stories. In 1914 Gandhiji came back to India and the school lost its good teacher.

Champaran Schools

His second experiment in education was in Champaran - a poor village living on agriculture. He went to Champaran first time in 1917. He was pained to see poverty and ignorance of tenants of Champaran and he decided to do something for this people. He realized that till the mental and moral conditions are improved no outsider can help the people of this area._ He started 6 schools for the children below 12 years of age in Champaran and nearby villages.

The objective was to give all round education inclusive of teaching of history, geography, simple scientific principles, some industrial training and for spiritual training. Gandhiji wanted to put children in the contact of men and women of impeachable personality which can help in building moral character. The teacher and his character was most important to Gandhiji. He advertised for the volunteers to work as teacher in his school. The advertisement read as under.

"They have to be grown up, reliable, hard working men who would not mind taking a spade and making repairing village roads and cleaning village pools and who would guide the *ryotes* in dealing with their landlords a right"

He made teacher not only responsible for the education of children but to act as village leader too. He wanted school to be a center of light and learning and the center of all community work geared towards the development of the village.

Sabarmati Ashram

Gandhiji established Ashram in 1915 first at Kochrab, Ahmedabad and then at Sabarmati. The ashram from the beginning set out to remedy what Gandhiji thought were defects in our national life. Initially the people who joined in Satyagrah of South Africa and who migrated back to India were the ashramites. Having experience of education his conviction to his philosophy of education increased. His approach to education philosophy became more comprehensive. Though the basic tenets remained the same, he got an opportunity to pursue his philosophy more candidly and comprehensively. The ashram school was residential. It is here he introduced spinning and weaving as important craft with academic value. Spinning was made compulsory. The community life and community services, cleaning of toilets etc. became part of curricula. He experienced the high academic value of hand spinning and hand weaving trainings. Gandhiji has wrote elaborately about what to teach and how to teach children. He adds one

more tenet that children should not to be burdened by education, children should feel the joy of education. During these years he thought of education at different ages. Basically he used o say that character building and learning by manual work can adopted the students form all age group together.

Gujarat Vidyapith

His last experiment of education was with Gujarat Vidyapith which he established in 1920. At the time of its establishment he said that I am doing "_____ (saintly work) today. The primary purpose was to provide alternative education to those who have left colleges to respond to non cooperation movement. So higher education was the main objective of this institution.

Gujarat Vidyapith started graduate courses in varied subjects and languages. It gave equal weight age to teaching and research, extension and production work. Community work included cleaning the campus and toilets, helping the cook, maintaining the trees, purchasing daily supplies etc. The day started with mass prayer in the morning and ended with the evening prayer. Life was simple. Teachers and students used to work together. The students had to undergo the training of spinning and weaving, *khadi*, carpentry, agriculture etc. and they were expected to work every day for two hours for this. All the subjects were required to do research and field work. The daily routine was so arranged that the students learn dignity of labour. Even today Vidyapith is trying to follow this model with some modifications.

Gandhiji changed the whole meaning of higher education. It was not only university education in terms of a stage of educational ladder but it means a higher level of moral and spiritual attainment which can develop a learner's own soul power, if higher education is to generate new knowledge, impart it to new learners and simultaneously disseminate it to the community (which not only Gandhiji but all education experts advocate) are important functions of the students. Higher education has to go much beyond book learning. It is but obvious that the importance of teacher increases in such a system. Vidyapith was lucky to get such teachers who can lead students to higher level of learning and living in its initial years.

Thus, Gandhiji's experiments of education gives us lots of hope in this hazy environment. In all the four experiment gradually he increased community orientation of the educational models. His faith in manual work - Khadi & Village Handicrafts became more and more stronger. The importance of spiritual training also became more stronger. However we are shy of following it in mainstream education at school and college levels.

The Space for Gandhian Education in Past Gandhi era

Our main stream education system today is far away from the philosophy and programs practiced by Gandhiji. If we want to reach anywhere near to it, we will have to change existing education system. This is not simple. The story of 1932 and 1937 are known to everyone. Gandhiji tried to introduce his model of basic education in 1932 when Congress under the leadership of Gandhiji shown interest to change mainstream education from its roots. National wide basic education plan was prepared and accepted for implementation. But due to non-availability of adequate resources with Government, the difficulties in making school self sufficient, the 1932 basic education plan could not be implemented. Gandhiji wanted schools to raise resources from production work that students will do. But the educationist of the time did not agreed and shown the fear of making teachers dependent on students. Many schools could not select appropriate craft and teachers for craft who have the capacity to unfold all the academic subjects, correlations and collaborations through craft teaching, there were no books to teach, to explain the crafts. Besides this basic education model gave strong impression of basic education being pro-village and so not suitable for urban education.

The elite people felt that the basic education scheme can no way help student to learn science, the progress of modern technology. Basically most of the teachers of that period were not aware of community needs and of the craft. Besides the system was laying heavy responsibility on teacher. So, there was not much enthusiasm to adopt this programme.

Government of India Act 1935 introduced a constitutional reform and India got provincial autonomy. It was hoped that new provincial government would be able to do educational reconstruction with a bolder and freer hand and execute it with vigour, firmness and speed. Gandhiji presented his ideas of education through vocation and making educational institutions self supporting. A resolution to this effect was made which included;

i. Provision of free and compulsory education for 7 years

ii. Relating education with the manual and productive work

iii. Mother tongue as medium of instruction.

Gandhiji accordingly submitted his proposed to the Zakir Hussain Committee appointed to work out the complete scheme. But in the wake of Second World War, congress government resigned and the scheme was suspended.

Gandhiji said at Wardha Conference that "as a nation we are so backward in education that we cannot hope to fulfill our obligation to the nation in this respect in a given time during this generation, if the program is to depend on money. I have therefore made bold even at the

risk of losing reputation of constructive ability, to suggest that education should be self sufficient..... .The self supporting part will have logical corollary of the fact that the pupil has learnt to use every one of his faculties." What more do we expect from education? But we could not adopt it after independence.

In higher education situation was still worst. Government of India immediately set up education commission to frame appropriate education policy for independent India. University Education commission (1948) under the leadership of Dr. S. Radhakrishnan accepted the basic education philosophy of Mahatma Gandhi.

The report by Dr. S. Radhakrishnan stated that "The purpose of all education... is to provide a coherent picture of the universe and an integrated way of life...Man cannot live by a mass of disconnected information ". University Education Commission under the leadership Dr. Kothari was appointed in 1964 to review prevalent education also agreed to the Gandhian view on role of teachers and students and student teachers relationship. Learning by doing was accepted and schools were asked to introduce manual work for all students.

The new education policy of 1986 focused on equal access to schools to all segments of society. But the policy of teaching through craft and manual labour was not accepted in mainstream. However we have several examples of successful implementation of basic education.

Education and development both needs structural and grass root changes. The last 100 years have shown the failure of industry guided education and society. We have allowed those old systems for many years now let us relive the experiments made by Gandhiji and try to implement the basic tenet of the same. They are relevant and feasible. ❒

— University News

Fake Universities in India

The University Grants Commission (UGC) recently declared 24 universities as 'fake' in a move to carry its responsibility of maintaining standards of Higher Education in the country.

Here is the list of fake universities declared by UGC:

- Commercial University Ltd., Daryaganj, Delhi.
- United Nations University, Delhi.
- Vocational University, Delhi.
- ADR-Centric Juridical University, ADR House, 8J, Gopala Tower, 25 Rajendra Place, New Delhi - 110 008.
- Indian Institute of Science and Engineering, New Delhi.
- Viswakarma Open University for Self-Employment, Rozgar Sewa-sadan, 672, Sanjay Enclave, Opp. GTK Depot, Delhi-33.
- Adhyatmik Vishwavidyalaya (Spiritual University), 351-352, Phase-I, Block-A, Vijay Vihar, Rithala, Rohini, Delhi-110085
- Badaganvi Sarkar World Open University Education Society, Gokak, Belgaum, Karnataka.
- St. John's University, Kishanattam, Kerala.
- Raja Arabic University, Nagpur, Maharashtra.
- Indian Institute of Alternative Medicine, Kolkatta.
- Institute of Alternative Medicine and Research,8-A, Diamond Harbour Road, Builtech inn, 2nd Floor, Thakurpurkur, Kolkatta - 700063
- Varanaseya Sanskrit Vishwavidyalaya, Varanasi (UP) Jagatpuri, Delhi.
- Mahila Gram Vidyapith/ Vishwavidyalaya, (Women's University) Prayag, Allahabad, Uttar Pradesh.
- Gandhi Hindi Vidyapith, Prayag, Allahabad, Uttar Pradesh.
- National University of Electro Complex Homeopathy, Kanpur, Uttar Pradesh.
- Netaji Subhash Chandra Bose University (Open University), Achaltal, Aligarh, Uttar Pradesh.
- Uttar Pradesh Vishwavidyalaya, Kosi Kalan, Mathura, Uttar Pradesh.
- Maharana Pratap Shiksha Niketan Vishwavidyalaya, Pratapgarh, Uttar Pradesh.
- Indraprastha Shiksha Parishad, Institutional Area, Khoda, Makanpur, Noida Phase-II, Uttar Pradesh.
- Nababharat Shiksha Parishad, Anupoorna Bhawan, Plot No. 242, Pani Tanki Road, Shaktinagar, Rourkela-769014.
- North Orissa University of Agriculture & Technology, Odisha.
- Sree Bodhi Academy of Higher Education, No. 186, Thilaspet, Vazhuthavoor Road, Puducherry-605009
- Christ New Testament Deemed University, #32-32-2003, 7th Lane, Kakumanuvarithoto, Guntur, Andhra Pradesh-522002 and another address of Christ New Testament Deemed University, Fit No. 301, Grace Villa Apts., .7/5, Srinagar, Guntur, Andhra Pradesh-522002

"Regarding Bharitya Shiksha Parishad, Lucknow, the matter is sub-judice before district judge in Lucknow," UGC said.

The notification further stated that Under Section 23 of the UGC Act prohibits the use of the word 'University' by any institution other than a university established and recognised by UGC. ❒

Hepatic Health with Herbal Wealth

Dr. Gagan Thakur
Associate Professor, Dayanand Ayurvedic College, Jalandhar

The heaviest internal organ liver, is the largest gland in human body located in the right upper side of abdominal cavity. It weighs about 1.5 kg in adult man. It is multifunctional organ. Most of us are aware about the role of liver in digestion and know about the common disease of liver i.e. Jaundice. But, it is also related with many body processes like detoxification, synthesis of proteins, glycogen storage, decomposition of red blood cells, production of hormones, clotting of blood, storage of vitamins and minerals, activation of enzymes and many more. In this article, we shall get some information about liver, its diseases and some useful herbs for keeping our liver healthy. We shall start with its structure to know liver from cellular level.

It is reddish brown, wedge shaped organ with four lobes of unequal size and shape. Its functional unit is called lobule which is made up of millions of liver cells called hepatocytes. Liver is covered with a fibroelastic layer which is known as glisson's capsule. It is grossly divided into two portions, a right and left part. Right part is larger than left part. It receives a dual blood supply from hepatic portal vein and the hepatic arteries. Hepatic portal vein has its importance as it brings blood from the small intestine which is rich in absorbed micro nutrients like glucose, amino acids, fatty acids, vitamins and minerals which are either stored or converted into other particles.

Bile A Golden Secretion

Bile is bitter, yellowish brown secretion produced in the liver and is essential for digestion of fats. It is formed in liver and stored in gall bladder or released directly into the small intestines. After being stored in gall bladder, the bile becomes more concentrated than when it leaves the liver. This storing mechanism makes the digestion of fats better as potency of bile is increased. Another important aspect of bile is its alkaline nature which neutralizes excess stomach acid in small intestines. Salts present in bile destroy many of micro organisms which may be present in food. Thus bile performs multifunctions from digestion to destruction of harmful micro organisms.

Risk Factors For Liver Diseases

- Obesity.
- Diabetes.
- Unprotected sex.
- Heavy alcohol intake.
- Exposure to medicines.
- Tattoos or body piercing.
- Exposure to certain chemicals
- Injecting drugs using shared needles.
- Exposure to people's blood and, body fluids.

The term risk factor means exposure of an individual that increases the likelihood of developing a disease or injury. The more the exposure to risk factors, the greater are the chances of getting a liver disease. So, avoidance and following healthy life style is key to healthy liver.

Common Feature of Liver Diseases Liver diseases can be caused by a variety of factors which can damage liver. Diseases of liver can be inherited or can be caused by viruses, alcohol, medicines, obesity etc. There are many features which can be personally noticed by the concerned person and if proper treatment is taken, there is good healing of this vital organ.

Clinical Features of Liver Diseases

1. Indigestion
2. Constipation
3. Itching of skin
4. Chronic fatigue
5. Loss of appetite
6. Nausea or vomiting
7. Dark colour of urine
8. Tendency to bruise easily
9. Swelling in legs and ankles
10. Abdominal pain and heaviness
11. Pale stool colour or bloody stools
12. Skin and eyes appear pale yellowish

If a person notices many of the above symptoms then he must consult a physician regarding liver wellness.

Common Diseases Of Liver

Jaundice

Jaundice is the most common disease related to the liver. It is found by the patient himself when he notices yellow colour of skin, eyes and dark yellow coloured urine accompanied by weakness, nausea and reduced appetite. It is mainly caused by virus. In medical terminology, it is called 'Hepatitis'. Jaundice may be caused by contaminated water or blood and blood products. In Ayurveda texts, this disease is termed as Kamala. It is considered as *Pitta* dominant disease. 'Haridra netra-tvaka-nakha

and mukha' are described as symptoms of *Kamla*. Here the word haridra means yellowish colour as of Haldi (turmeric) tvaka means skin, nakha means nails and mukha means facial skin. Jaundice can be very well managed with the Ayurvedic herbs.

Gall Bladder Stones

Stone formation in the gall bladder is a very common malady. Researches show that cause of the gall bladder stones lies in the cells of liver which secrete less bile acid but more cholesterol. This nature of bile is called lithogenic bile. The word lithogenic means stone forming. Standard treatment of gall bladder stone is surgical removal of the gall bladder. As per Ayurveda, any person who takes food rich in fats (oil and ghee) and has sedentary lifestyle is at risk of developing gall stones. Many ayurvedic formulations and herbs are available to cure liver cells which are responsible for the disease.

Cirrhosis of Liver

Cirrhosis is a late stage of liver disease caused by many factors that lead to liver damage. Chronic alcoholism and Hepatitis are main factors which cause cirrhosis. Cirrhosis can be understood by taking an example of any injury on skin. Whenever we have an injury, our body tries to repair itself and a scar is formed. Same happens in the liver. Whenever there is an injury to the liver, there is formation of scar tissue and repeated injuries cause many scars which result in reduced size of liver due to which many complications like swelling of the abdomen (ascites), bleeding from stomach, altered brain and kidney functions happen, which ultimately leads to liver failure. If a patient starts taking herbal medicines well in time and stays away from alcohol and other causing factors, his life can be enhanced and his disease can be very well managed.

Fatty Liver Disease

Fatty liver disease is also a most common liver disease of modern age. More than 10 million patients fall into this category of disease every year in India. As the name signifies, it is accumulations of fat in the liver. This accumulated fat causes damage to the liver and can advance the cirrhosis of liver and liver failure. Fatty liver initially causes no signs and symptoms but in advanced conditions, it can show features like fatigue, pain or discomfort in upper right abdomen with abdominal swelling, red palms, jaundice etc. Early diagnosis of fatty liver can be made by ultrasonography of abdomen.

Ayurvedic Herbs for Liver Health

Ayurveda has many useful herbs to enhance the health of liver and clearing toxins from. Research done on ayurvedic herbs shows that they can help fight liver disorders like hepatitis, cirrhosis of liver etc. A few of them are described here. Bhumiamalki Bhumiamalaki or *phyllanthus niruri* is popularly used in Ayurveda and *Siddha* for liver diseases. It is widespread tropical plant commonly found in northern and coastal India. It has seeds under its leaf which resemble miniature *amla*. It not only manages active liver disorders but also reverses any damage caused to the liver due to its hepatoprotective, anti-oxidant and antiviral actions.

Bhringraj

Bhringraj (Eclipta alba) is a famous herb known for its benefits and usage in liver disorders. It is also very effective in hair problems, skin diseases and metabolic diseases. It is very commonly available herb in India. It is hepatoprotective and stimulates regeneration of liver cells. It increases bile production, enhances digestion, stimulates breaking down and expulsion of toxins and improves overall liver health. It also protects liver against alcoholic toxicity. Its *svarasa* (juice) is often used in different viral infection of liver.

Kutki

Kutki is considered as Ayurveda's premier liver tonic, but its benefits reach far beyond the liver. It decongests bile and liver ducts, supporting healthy bile flow. It is bitter tonic for liver that grows in high-altitude Himalayan region. It detoxifies liver, intestines and has wonderful anti-inflammatory and anti bacterial properties. It also protects the liver against damage caused from hepatitis virus.

Haldi

Turmeric or curcuma longa proved to have many health benefits for the liver and digestive system. In Ayurveda this herb is known as a digestive bitter and carminative. It is very helpful for increasing liver's bile production and promotes bile excretion through the gall bladder. It also helps patients suffering from hepatitis, jaundice and cirrhosis of liver and is known as powerful detoxifier for liver.

Ghrit kumari

There is impressive list of benefits of this herb that range from external like cleaning the skin to the internal like cleansing of liver. Ghrit kumari is easily available herb in Indian subcontinent and it is a rich cocktail of vitamins, minerals, aminoacids and fibre. Aloe vera is excellent detoxifier which not only removes various toxic substances from the body but also boosts metabolism. Ghrit kumari also increases good bacteria in the gut and alkalizes the body. It strengthens immune system and is also regarded as adaptogens (helps body to adapt to stress).

Giloye

Guduchi-Giloye-Amrita is well documented in Ayurvedic literature. It has wonderful ability to detoxify liver and maintaining proper functioning of liver cells. One of the biggest benefits of giloye is that it can help stimulate the regeneration of liver tissue that has been damaged. It is a powerful

anti-inflammatory agent which is very helpful for inflamed liver conditions like hepatitis, alcoholic liver disease, jaundice and cirrhosis of liver.

Amla

The Indian gooseberry or amla is a very potent liver protectant. Scientific studies on amla have shown that it is very effective in preventing the toxic effects of commonly used drugs like paracetamol, anti tubercular drugs and alcohol. It is very effective in treating hyperlpidemia which is very common now a days. It has also shown protective is very helpful in managing the long term outcome of disease.

Daruhaldi

Daruharidra is commonly known as Indian barberry. It is a wonder herb in treating liver diseases. Its roots are hepato-protective and detoxify liver. It is a potent anti-inflammatory in nature that is why it is used in all lcinds of liver ailments. Apart from keeping the liver healthy it is commonly used as antiviral, antibacterial, antifungal and analgesic. It also boosts up the immune system. Rasaunt is a special preparation from this plant which is commonly used in Indian household for treating various ailments.

In the end it can be concluded that if liver is healthy then majority of body functions are supposed to be within effects against liver cancer in various studies. It is a powerful antioxidant and helps in rapid healing from all kinds of infections and inflammations.

As liver plays a central role in all metabolic processes in the body so every health conscious individual should know about it. Early detection of liver disease normal limits and to maintain healthy liver Ayurveda has an edge over all other systems of medicine. All these herbs should be taken under supervision of experienced Ayurvedic physician. ❐

–D.A.V.'s Ayurveda for Holistic Health

"It's not the will to win, but the will to prepare to win that makes the difference."

T. R. Gupta

Vice-president, D.A.V. College Managing Committee

Chairman, Hansraj Model School, Punjabi Bagh, Delhi

This notion always struck my mind when I had intriguing conversations with Ms. Heemal Handoo Bhat, Principal, Hansraj Model School, Punjabi Bagh, West. Her aptitude to inspire others, the acumen to identify the skills of every teacher, vision to search for the right people in the organization and hone their skills, her persona as an inspiration for all gives a winner's attitude that keeps Heemal on the pinnacle.

I congratulate her from the deepest core of my heart for winning the prestigious CBSE Teachers Award 2019-20. Having a deep-rooted connection with Hansraj Model School brings me immense pleasure to see the school at a higher level of excellence under my Mentee.

Hansraj Model School to me is like a child is to a father. No matter with the passage of time, that child grows into a responsible, mature person but the father always remains possessive and protective for his child. I have nurtured this school as my child and felt that sigh of relief when I visualized the same vigour and passion in Heemal for the school. She has put in diligent efforts to give an entirely new perspective to each and every embodiment of the school arena, be it, transformation in pedagogical strategies, global connect, integration of art, sports and music in curriculum, culture to experiment innovation, staying connected to our roots through Vedic and value-oriented transactions or greenery in the campus. The face of the school has got an entirely new look that speaks of the newer and modern perspective, also encompassing the vital features of the NEP 2020 much in advance.

I must not forget to acknowledge that she is an asset to the D.A.V. organization and Hansraj Model School. Her perseverant efforts to empower her staff to create and innovate which in turn leads to greater productivity at the workplace always pays well and translates into awards, accolades and laurels for the school. Her untiring strides to build cordial and long-lasting relations with the school alumni and the stakeholders of the school has added to her credentials.

I applaud the entire fraternity of Hansraj Model School and convey my wishes for consistent efforts to raise the bar of distinction in near future too.

I once again congratulate Madam Principal on her remarkable feat that reflects her visionary and progressive approach towards the organization.

Keep going ahead in life to accomplish every dream with your diligent work. Continue proving to yourself at each step and let your humility be your biggest asset.

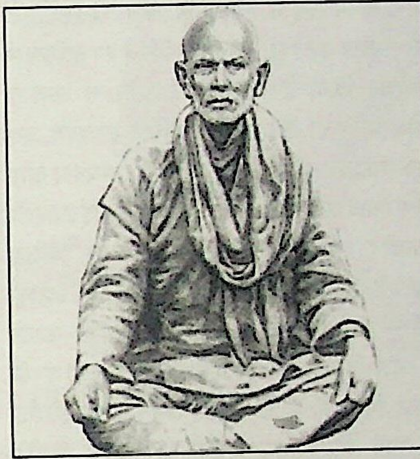
To your marvellous success, I wish you all the best for all your future endeavours.

महात्मा नारायण स्वामी

डॉ. भवानीलाल भारतीय

आर्यसमाज के महान् नेता, तपस्वी सन्त, विद्वान् तथा गम्भीर लेखक महात्मा नारायण स्वामी का जन्म अलीगढ़ ज़िले के कस्बे सिकन्दराराऊ में 1865 में वसन्त-पंचमी के दिन हुआ। उनके पिता मुन्शी सूर्यप्रसाद सरकारी सेवा में थे। बचपन में इनका नाम नारायणप्रसाद था। इनकी आरम्भिक शिक्षा अरवी और फारसी की हुई। कालान्तर में स्वाध्याय से आपने हिन्दी और संस्कृत का अच्छा अभ्यास कर लिया। जब वे मुरादाबाद में विद्यार्थी थे, स्वामी दयानन्द का उस नगर में आगमन हुआ। उन्हें स्वामीजी के दर्शन का अवसर तो मिला, किन्तु स्कूल के संस्कृत अध्यापक के कहने में आकर वे उनका व्याख्यान सुनने नहीं गए। इसका जीवन भर उन्हें पश्चात्ताप रहा।

पिता की मृत्यु हो जाने के कारण नारायणप्रसाद युवावस्था आते-आते राजकीय सेवा में प्रविष्ट हो गए। तत्कालीन सामाजिक व्यवस्था के कारण आपका विवाह हो गया किन्तु गृहस्थाश्रम में अधिक रहना शायद आपके भाग्य में नहीं था। जब वे चालीसवें वर्ष में थे, उनकी पत्नी का निधन हो गया। दुर्भाग्य से सन्तान भी जीवित नहीं रही। दूसरा विवाह करना उन्हें मंज़ूर नहीं था। इस प्रकार विधाता के विधान ने इन्हें समाज सेवा के लिए पूर्ण स्वतन्त्र कर दिया। अब मुन्शी नारायणप्रसाद सर्वात्मना आर्यसमाज के माध्यम से धर्म, समाज तथा देश की सेवा में जुट गए। यद्यपि वे एक कर्तव्यनिष्ठ, ईमानदार तथा कार्य तत्पर कर्मचारी थे, किन्तु अपने जीवन को आर्यसमाज की सेवा में लगाने के तीव्र संकल्प के कारण वे नौकरी से नियमित समय पर अवकाश लेने के पहले ही त्यागपत्र देकर राजकीय सेवा से पृथक् हो गए। यदि वे थोड़े समय सेवा में और रहते तो उन्हें नियमानुसार पेंशन का लाभ मिल जाता किन्तु उन्हें धन का लोभ तो था ही नहीं। सेवा में रुचि अवश्य थी।



गुरुकुल वृन्दावन की सेवा से मुक्त होकर महात्मा जी सार्वदेशिक आर्य प्रतिनिधि सभा से जुड़े। 1925 में जब मथुरा में महर्षि दयानन्द की जन्म शताब्दी के महोत्सव का आयोजन हुआ तो इस महान समारोह की व्यवस्था का भार नारायण स्वामी जी के कन्धों पर आया। आपने जिस कुशलता से इस उत्सव को सफल बनाया उससे यह सिद्ध हो गया कि कार्य कुशलता, प्रबन्ध पटुता तथा व्यवस्था करने में वे अद्वितीय हैं। 1933 में जब अजमेर में महर्षि दयानन्द के निर्वाण की अर्द्ध शताब्दी मनाई गई, उस समय भी इस समारोह की व्यवस्था का सम्पूर्ण भार महात्मा जी पर ही था।

मुन्शी नारायणप्रसाद अब आर्य प्रतिनिधि सभा संयुक्त प्रान्त के द्वारा संचालित गुरुकुल वृन्दावन के मुख्याधिष्ठाता बन गए। इस पद पर रह कर उन्होंने इस गुरुकुल को सुव्यवस्थित किया तथा यहाँ की शिक्षा को समुन्नत किया। उनके आचार्य पद पर रहते यहाँ से अनेक सुयोग्य स्नातक निकले जिन्होंने विद्वत्ता के क्षेत्र में अपने पाण्डित्य की धाक जमाई। आचार्य द्विजेन्द्रनाथ शास्त्री, पं. धर्मेन्द्र नाथ शास्त्री तथा काव्य एवं दर्शन के अपूर्व विद्वान् आचार्य विश्वेश्वर इन्हीं के कार्यकाल में स्नातक बने थे। यथा समय आपने वानप्रस्थ आश्रम में प्रवेश किया और 1922 में आर्यसमाज के तपस्वी संन्यासी स्वामी सर्वदानन्द से चतुर्थाश्रम की दीक्षा लेकर संन्यास ग्रहण कर लिया। अब वे महात्मा नारायण स्वामी के नाम से प्रसिद्ध हुए।

गुरुकुल वृन्दावन की सेवा से मुक्त होकर महात्मा जी सार्वदेशिक आर्य प्रतिनिधि सभा से जुड़े। 1925 में जब मथुरा में महर्षि दयानन्द की जन्म शताब्दी के महोत्सव का आयोजन हुआ तो इस महान समारोह की व्यवस्था का भार नारायण स्वामी जी के कन्धों पर आया। आपने जिस कुशलता से इस उत्सव को सफल बनाया उससे यह सिद्ध हो गया कि कार्य कुशलता, प्रबन्ध पटुता तथा व्यवस्था करने में वे अद्वितीय हैं। 1933 में जब अजमेर में महर्षि दयानन्द के निर्वाण की अर्द्ध शताब्दी मनाई गई, उस समय भी इस समारोह की व्यवस्था का सम्पूर्ण भार महात्मा जी पर ही था। सार्वदेशिक सभा के प्रधान पद पर महात्माजी ने चौदह वर्षों तक कार्य किया। 1938 में जब दक्षिण हैदराबाद के शासक मीर उस्मान अली की संकीर्ण साम्प्रदायिक नीतियों के परिणामस्वरूप इस रियासत की आर्य-हिन्दू प्रजा के धार्मिक और सामान्य

नागरिक अधिकारों पर आघात पहुँचाया गया, तो सार्वदेशिक सभा ने महात्माजी को निज़ाम शासन के विरुद्ध सत्याग्रह का संचालन करने का दायित्व सौंपा और उन्हें सत्याग्रह का प्रथम सर्वाधिकारी नियुक्त किया। इतिहास साक्षी है कि महात्माजी की नेतृत्व क्षमता के परिणामस्वरूप यह सत्याग्रह सफल हुआ और निज़ाम को समझौते के रास्ते पर आना पड़ा।

धार्मिक अधिकारों के लिए सत्याग्रह की यही नीति जनवरी 1947 में उस समय दोहराई गई जब मुस्लिम लीग की शह पर सिंध की लीगी सरकार ने 'सत्यार्थप्रकाश' के चौदहवें समुल्लास पर प्रतिबन्ध लगा दिया और चौदहवें समुल्लास युक्त इस पुस्तक को सिंध में लाने से रोका गया। महात्मा जी ने इस समय अपने कतिपय साथियों के साथ सत्याग्रह किया और सरकार के पक्षपातपूर्ण आदेश को मानने से इनकार कर दिया। यह दूसरी बात है कि 15 अगस्त, 1947 को देश का विभाजन हो गया और सिंध प्रान्त पाकिस्तान में चला गया, जहाँ धार्मिक स्वाधीनता का अन्त तो होना ही था। 15 अक्टूबर, 1947 को बरेली में महात्मा जी का निधन हुआ। उस समय वे 82 वर्ष के थे।

महात्मा नारायण स्वामी न केवल कुशल संगठनकर्त्ता, प्रबन्धपटु तथा सामाजिक दायित्वों को निभाने में सक्षम नेता ही थे बल्कि वे अध्यात्म मार्ग के पथिक, योगी, साधक तथा भगवद्भक्त भी थे। उन्होंने रामगढ़ (उत्तरांचल) के निकटवर्ती स्वस्थापित आश्रम में वर्षों तक एकान्त साधना की तथा योग का सैद्धान्तिक एवं व्यावहारिक ज्ञान एवं अभ्यास किया था। उन्होंने उच्च कोटि के साहित्य का लेखन किया है जिसका संक्षिप्त विवरण इस प्रकार है–

उपनिषद् रहस्य–आर्य दर्शन और भारतीय अध्यात्मवाद के सर्वश्रेष्ठ ग्रन्थ उपनिषद् हैं। इन ग्रन्थों के रहस्य को सुगम और सरल शैली में समझाने के लिए नारायण स्वामी ने ईशोपनिषद् से आरम्भ कर बृहदारण्यकोपनिषद् पर्यन्त दस उपनिषदों का सुबोध भाष्य 'उपनिषद् रहस्य' शीर्षक से किया जो जन समाज में अत्यन्त लोकप्रिय हुआ। उपनिषदों में निहित विद्या को आत्मसात कराने में इस भाष्य की उपयोगिता निर्विवाद है। उपनिषदों में आए उपाख्यानों की सरल व्याख्या आपने 'उपनिषद् कथा माला' शीर्षक से लिखी। स्वयं योगी होने तथा पातंजल योग की विधिवत साधना करने वाले महात्माजी ने योगदर्शन की व्याख्या 'योग रहस्य' शीर्षक से लिखी जो 1932 में प्रकाशित हुई। उनके वेद-विषयक शोध निबन्धों का संग्रह 'वेद रहस्य' शीर्षक से 1944 में छपा।

दार्शनिक विषयों की सरल और प्रभावपूर्ण शैली में व्याख्या करना महात्माजी की साहित्य साधना का प्रमुख आयाम था। अपने स्वाध्याय से नारायण स्वामी ने पौरस्त्य और पाश्चात्य दर्शनों का गम्भीर अध्ययन किया था। 'आत्मदर्शन' नामक ग्रन्थ में जीवात्मा विषयक विभिन्न दार्शनिक मतों की गम्भीर मीमांसा की गई है। 'मृत्युरहस्य' और 'मृत्यु और परलोक' में उन्होंने मृत्यु के पश्चात की स्थितियों की समीक्षा करते हुए इस परोक्ष विषय का साधिकार विवेचन किया है। पाठकों में यह ग्रन्थ अत्यन्त लोकप्रिय हुआ और इसके दशाधिक संस्करण अब तक प्रकाशित हुए हैं। महात्माजी ने साम्यवाद और समाजवाद जैसे विषयों पर भी कलम चलाई। उनकी 'प्राचीन और नवीन समाजवाद' तथा 'वैदिक साम्यवाद' शीर्षक पुस्तकें व्यक्ति और समाज-विषयक भारतीय चिन्तन की श्रेष्ठता को निरूपित करती हैं। देश-विभाजन से पूर्व महाशय राजपाल ने उनके स्फुट निबन्धों के दो संग्रह 'अमृत वर्षा' शीर्षक से छापे थे। 'कर्तव्य दर्पण' के रूप में उन्होंने आर्योचित कर्तव्य कर्मों, महायज्ञों तथा अन्य दैनन्दिन एवं नित्य नैमित्तिक कर्मों की एक सुगम संहिता तैयार की। उनकी अन्य लोकप्रिय कृतियों में उल्लेखनीय हैं–विद्यार्थी जीवन रहस्य, गृहस्थ जीवनरहस्य, आर्यसमाज क्या है?, संन्यासी कर्तव्यदर्पण, यज्ञ रहस्य, ईसा का जीवनवृत्तान्त, वेद और प्रजातन्त्र की राजव्यवस्था। अन्तिम दो पुस्तकें उन्होंने अपनी वानप्रस्थ अवस्था में लिखी थीं।

वर्ष 1945 (2002 वि.) में महात्माजी की धर्म, समाज एवं देश के प्रति सेवाओं को लक्ष्य में रखकर सार्वदेशिक सभा की ओर से उन्हें एक अभिनन्दन ग्रन्थ भेंट किया गया। इसका सम्पादन प्रो. महेन्द्रप्रताप शास्त्री, पं. धर्मदेव विद्यावाचस्पति तथा मेरठ के साहित्यकार विश्वम्भरसहाय प्रेमी ने किया था। 1943 में महात्माजी ने अपनी आत्मकथा का प्रकाशन किया। इसमें 1939 में समाप्त हैदराबाद सत्याग्रह तक का जीवन वृत्तान्त लिखा गया है।

–आर्यसमाज के विद्वान् लेखक और साहित्यसेवी से साभार

□

Some Short stories with deep meanings

She was very excited today, as the school was re-opening after a long summer break. Now, once again, she could start selling stationery at the traffic signal to feed her family.

❇

She, a renowned artist and a strict mother, often scolded her 6-year-old son for he could never draw a line straight. As he breathed slowly into the ventilator, she begged him to make one more crooked line on the ECG.

❇

Their love was different. She was happy every time he kicked her in the stomach. Every time he kicked she loved him more. She waited for the time she would hold her baby for the first time.

❇

They took his father, and only returned a flag.

❇

"Born to rich parents, this boy is so lucky," exclaimed the neighbors! Somewhere in heaven, three unborn sisters cried.

❇

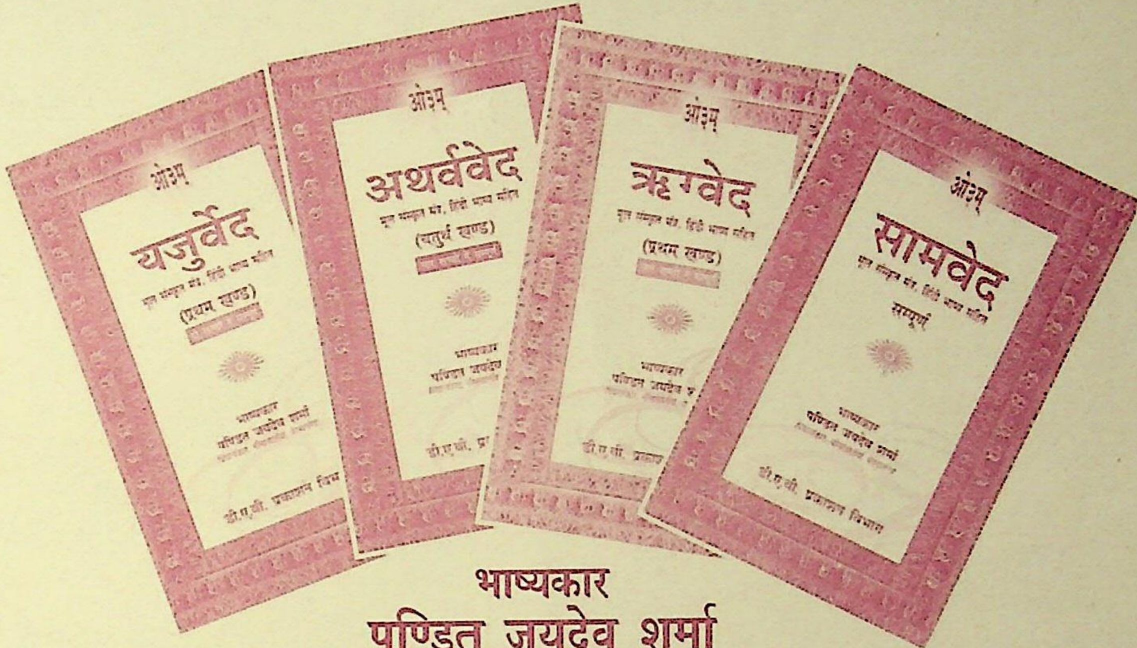
"You ruined my career, I was supposed to be an Executive Director," she thought to herself. The little angel held her finger tightly and she forgot everything; A mother was born.

❇

Once a 5-year-old boy was standing barefoot in the shallow water of the ocean. He was repeating the same sentence to the waves – "Even if you touch my feet a thousand times, I won't forgive you for taking my parents away.

चारों वेदों का सम्पूर्ण हिन्दी अनुवाद

संस्कृत में वेदमंत्र तथा उनका हिन्दी अनुवाद



भाष्यकार

पण्डित जयदेव शर्मा

विद्यालंकार, मीमांसातीर्थ, वेदमार्तण्ड

"संसार भर में फैले हुए हिन्दू धर्मावलम्बी वेद को ईश्वरीय ज्ञान मानते हैं और वेदों के प्रति उनकी असीम, अगाध श्रद्धा है। भारत ही नहीं, जहाँ-जहाँ भी भारतीय मूल के परिवार बसे हैं, वे अपने घर-परिवार में वेदों का संपूर्ण हिन्दी भाष्य अवश्य रखना चाहते हैं, वेदों का स्वाध्याय करना चाहते हैं और इस तरह अपने परिवार के बच्चों, युवकों, महिलाओं को संस्कारित भी करना चाहते हैं।

श्री जयदेव विद्यालंकार, मीमांसातीर्थ द्वारा चारों वेदों का सम्पूर्ण हिन्दी अनुवाद आज से लगभग अस्सी वर्ष पहले प्रकाशित हुआ था। वेदों के इस हिन्दी भाष्य को प्रो. विश्वनाथ वेदालंकार, प्रोफेसर वैदिक साहित्य, गुरुकुल कांगड़ी ने संशोधित भी किया था–'अथर्ववेद' के चारों खण्डों और 'ऋग्वेद' के भी कुछ खण्डों का संशोधन करने और जो भी कहीं कमी थी उसे दूर करने का प्रयास किया गया।

चारों वेदों का यह सरल सुगम हिन्दी अनुवाद 14 भागों में सम्पूर्ण है। अब इन्हें नये सिरे से, नये नैगेटिव बनवाकर, ऑफसेट प्रोसेस द्वारा, पहले से बड़े साइज़ में, बहुत ही बढ़िया कागज़ पर प्रकाशित किया गया है।"

उत्तम कागज़ पर आफसेट छपाई, सुंदर तथा मज़बूत जिल्द, 14 खण्डों में 10,000 से अधिक पृष्ठ

विशेष रूप से निर्मित गत्ते के बक्से में पैक

पेपर बैक संस्करण – रु. 1500/- विशेष सजिल्द संस्करण – रु. 2000/-

दिल्ली से बाहर वेदों की आपूर्ति हेतु सेट के मूल्य के साथ रु. 300 (पैकिंग तथा भेजने का खर्च) अतिरिक्त जोड़कर बैंक ड्राफ्ट "प्रकाशन विभाग, डी.ए.वी. कॉलेज प्रबंधकर्त्री समिति, दिल्ली" के पक्ष में भेजें। विदेशों में वेद प्राप्त करने हेतु सेट का मूल्य तथा भेजने के खर्च का अग्रिम बैक ड्रॉफ्ट भेजें

लागत मूल्य से कम कीमत पर उपलब्ध

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